Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, MARCH 5, 1903. NUMBER 1

WORDS OF APPRECIATION.

I consider it an honor to be asked to write an article on Emerson for UNITY.

W. T. HARRIS,
Commissioner of Education.

It is an admirable idea you have in mind concerning the Emerson Centennial; the word "Emerson" is an inspiring one. It may be that I can send you something. One strong impulse in the case is my desire to serve, even in a small way, so excellent a journal as I find UNITY to be. Some of its editorials are admirable, both in thought and spirit. Be assured of my cordial sympathy.

EDWIN MARKHAM.

CONTENTS.

PAGE.

Twenty-five Years 3
Notes 3
The Larger Fulfilment—R. W. B 6
The Religious Education Association Once More—F. E. D. . 7
Denominational Gardens—*From the Century Magazine* ... 7

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE—
Practical Education—BOOKER T. WASHINGTON 8
Ashes—*Susan Coolidge* 9
Emerson—WILLIAM KENT 9
Emerson Memoranda—E. P. POWELL 9

PAGE.

THE SUNDAY-SCHOOL—
Chapter xx.—Frugality—W. L. SHELDON 10

THE HOME—
Helps to High Living 12
The Fairies, Jewels 12
About Fairies 12
The Training of a Boy King 12
A True Dog Story 12

THE FIELD—
Religion's Charm Is Charity—WILLIAM BRUNTON 13
Rev. J. M. Getchell 13
Foreign Notes.—M. E. H. 13

Unity Publishing Company, 3939 Langley Avenue, Chicago.

Tower Hill Summer School

1903—FOURTEENTH SEASON—1903

President, THOMAS R. LLOYD JONES. Vice President, REV. R. E. OLMSTEAD.
Secretary, MRS. A. L. KELLY. Treasurer, MISS MARY LACKERSTEEN.
Conductor, JENKIN LLOYD JONES.

JULY 19 TO AUGUST 23.

A SCHOOL OF REST.

This is the aim, justified by thirteen years of experience—simplicity of dress and diet, regularity of hours, abstinence from the excitements, parades and trivialities that characterize so many summer resorts and that constitute the false expectation of too many summer boarders from the city. This school assumes that thought is restful and vacation is not vacuity but change, variety, sanitary and sane activity of body and mind. No exercises are arranged for in the afternoons or Saturdays, and it is expected that all will be quiet by nine o'clock every evening.

NORMAL CLASS IN RELIGION.

THE FLOWERING OF CHRISTIANITY INTO UNIVERSAL RELIGION.—Jenkin Lloyd Jones, Leader.

Twenty-five half hours. Every forenoon, 10:30 to 11 a. m.; five days in the week.

This will be the last year's study in the seven years' course on Religion, the preparation for which was the original purpose that called this Summer School into being. The work will be based on the studies, experience, books, charts, maps, stereopticon slides and lectures used in the actual Normal Class, Bible Class and Sunday School Class of All Souls Church, Chicago, during the year ending June, 1903. Many of the leading subjects in the course will be treated in the evening lecture with several stereopticon reviews. It will not be a "touch and go," but a "touch and return." The effort will be to make the topics hang together so as to leave the impression of a related whole. It will not be "studying Europe from the top of Mont Blanc," but Ruskin's "introduction of the world to the child through the story of five great cities."

The aim will be to give parents, Sunday School and day school teachers the methods, as well as the matter for teaching that which is too much omitted, even by the college trained and those who are interested in morals and religion.

PROGRAM:

About Twelve of these Subjects will be Treated as Evening Lectures.

A. Protestantism; Orthodox Christianity.

Erasmus, 1465-1536; **Luther**, 1483-1540; **Henry the VIII**, 1491-1547; Melancthon, 1497-1560; **Calvin**, 1509-1564; **Knox**, 1505-1572; **The Puritans**; **Fox**, 1624-1691; Swedenborg, 1688-1772; **Wesley**, 1703-1791.

B. Protestantism; Liberal Christianity—Unitarianism and Universalism.

Servetus, 1511-1553; **The Socini**: Laelius, 1525-1562; Faustus, 1539-1604; In Transylvania, **Francis David**; in Wales, Jenkin Jones; in England, **Joseph Priestley**, 1733-1804; in America, **William Ellery Channing**, 1780-1842; **Hosea Ballou**, 1771-1852; **Theodore Parker**, 1810-1860.

C. The Enlargement by Art.

The Artists of the Reformation. Duerer, Holbein and the Cranacks; Kaulback's Era of the Reformation (Illustrated).

D. The Enlargement by Science.

Copernicus, 1473-1543; Sir Isaac Newton, 1642-1727; Sir Charles Lyell, 1797-1875; **Darwin**, 1809-1882.

E. The Enlargement by Skepticism.

Voltaire, 1694-1778; Rousseau, 1712-1778; **Thomas Paine**, 1737-1809; Thomas Huxley, 1825-1895.

F. The Enlargement by Literature.

Shakespeare, 1564-1616; Goethe, 1749-1832; Shelley, 1792-1822; Wordsworth, 1770-1850; Whittier, 1807-1892; Browning, 1812-1889.

G. The Enlargement by Biblical Science; The Higher Criticism.

George H. Ewald, 1803-1875; Ernest Renan, 1823-1892; Abraham Kuenen, 1828-1891.

H. The Enlargement by the Comparative Study of Religions.

Sir William Jones, 1746 1794; Anquetil Du Perron, 1731-1805; Champollion, 1790-1832; **Max Mueller**, 1823-1901.

I. The Humanitarian Enlargement.

John Howard, 1726-1790; Samuel G. Howe, 1801-1876; Dorothea Dix, 1805-1887; Florence Nightingale, 1820- ; William Lloyd Garrison; Henry Berg; Susan B. Anthony.

J. Socialistic Enlargement, Applied Christianity.

Robert Owen, 1801-1877; John Ruskin, 1819-1901; Henry George, 1839-1900; Lyof Tolstoy, 1828-

K. The Amelioration of Dogma; The New Orthodoxy.

Bishop Colenso, 1814-1833; F. W. Robertson, 1816-1853; **Horace Bushnell**, 1802-1876; Henry Ward Beecher, 1813-1887; Phillips Brooks, 1835-1893.

L. The New Catholicism; Gropings toward Organization across Denominational Lines.

(*a*) **Orthodox—The Board of Foreign Missions, Young Men's Christian Association, Women's Christian Temperance Union, Christian Endeavor Societies.**

(*b*) **Liberal—Free Religious Association, The Parliament of Religions, The Congress of Religion.**

M. Prophets of Universal Religion.

Immanuel Kant, 1724-1804; **Ralph Waldo Emerson**, 1803-1882; **James Martineau**, 1805-1900.

N. Conclusion and Home Applications.

Non-sectarian churches, social institutions, settlements, etc.

(CONTINUED ON PAGE 15.)

UNITY

VOLUME LI. THURSDAY, MARCH 5, 1903. NUMBER 1

1878—Twenty-five Years.—1903.

An Editorial Retrospect.

With the last issue UNITY rounded out its twenty-fifth year. The first six months of its life it was a fortnightly tract, known as "The Pamphlet Mission." The next six months, under its present title of UNITY, it was edited from Madison, Wisconsin, by Henry M. Simmons. During the remaining twenty-four years it has been under the editorial control of the present Senior-Editor.

At the end of a quarter of a century UNITY is contented to rejoice in the minimum. It has at least been enabled to keep going through all vicissitudes, physical and spiritual. It has never dropped an issue; it has sometimes been belated, but it has always arrived. UNITY began as a labor of love. It has been able to continue on that basis, and rejoices that it has paid all its bills except its debts of love.

UNITY has lived through many contentions. It has seen warm friends grow cold and drop off, and hot enemies grow warm and take hold. However it may have disappointed or changed the complexion of its constituency at one time or another, it has always rejoiced in its name, and its message, first and last, is best interpreted by the one word, "Unity."

In its incipiency, while always independent of and outside of the Unitarian movement, it was glad to work with it and for it. When it seemed to those upon whom the life of UNITY depended that its message outreached even a sectarian movement against sectarianism and found itself to a degree the organ of the Parliament of Religions and the Congress that sprang therefrom, it was glad to lend itself to this call and to serve the same old course with such old friends as would stand by and such new friends as might take hold.

Of course UNITY has not "paid." It was never meant to pay, but it is less lonely in its impecuniosity now than it was twenty-five years ago. And it is more independent in its dependency than many of its associates of the religious press who have a backing in the way of sectarian constituency and denominational machinery.. During the first fifteen years of its life the backers of UNITY were more numerous and more widely scattered than during the last ten years, when the outside subsidy that has been received has come from a few friends who have stood by, back of and under UNITY, in the name of Unity Publishing Company. The resources of that company will come to an end with the end of the twenty-sixth year. Since 1898 the business management and responsibility have settled down upon the same shoulders as the editorial work. Since that time the burden has been easier to carry because it has been better in hand. All along we have found that "sufficient unto the day is the evil thereof," and we are glad we have lived twenty-five years. We rejoice in the opportunity of work it has given us; and we persist in believing that, spite of the loving distrust of some friends and the cynicism of the less friendly, it has been worth doing. We believe that we have spoken in broken accents a timely message. We choose to take seriously the kind words of the few friends who gladly testify that UNITY has been a help to them to live more worthily. We choose to believe that UNITY has been a modifying influence in quarters where it has received little recognition, and rejoice in the evidence that its message, method and material have been of service, not only to those who have been glad to recognize such service and to co-operate with us to the extent of their power, but even to some from whom such recognition has been withheld.

Most of all we rejoice in the faith that the forces which called UNITY into being and which have sustained it all these years have been at work in other minds and in other ways, that many of the contentions of twenty-five years ago are largely the settled questions of today, and that the antagonisms we encountered along the way have been mellowed into appreciations and harmony.

But this is too long a story to condense; we are dealing with too subtle a force to measure, too uncertain a quantity to calculate.

What the future has in store for us we know not. Content are we to believe that the resources that have held us in stead in the past will prove adequate for another year's venture, and so this week we spread sail for our twenty-sixth annual voyage.

Meanwhile we bless the friends who have helped us, and pledge ourselves to do all in our power to reward them for the co-operation of the past and to merit further co-operation in the future.

The Senior Editor of UNITY left for California last Monday morning and is not expected back in the sanctum until the first week in April. His associates, Revs. R. W. Boynton, G. R. Pike, A. Lazenby, R. F. Johonnot, F. V. Hawley, F. E. Dewhurst, Dr. J. Stolz, Mrs. O. L. Triggs, Professors O. L. Triggs, and F. Starr, have kindly consented to stand in the breach. A Congress program has been arranged for Los Angeles for March 8th, 9th and 10th. After that Mr. Jones's itinerary leads him northward through San Francisco and Portland, home. Mail will reach him until about the 18th of March, addressed care of Rev. R. Heber Newton, Leland Stanford University, Cal.

There is a point where organized labor may easily become a tyranny against which all sensible men and true Americans will protest. It is at the point at which reasonable effort to secure better conditions in the trades and in unskilled labor through the added strength of organization passes over into the determination to crush by force all individual opposition, on whatever ground, to the demands of labor, whether justifiable or not. We are not informed concerning all the facts in the boycott that is reported as having been ordered by organized labor in Hammond, Ind., on a new opera house where non-union laborers were employed in the construction. But every such attempt to wreck individual enterprise because the mandate of the labor union is not obeyed can only react in the end upon labor itself.

The first robin is reported as having been seen out in South Dakota. If it is not yet time to say, with the old writer in the "Song of Songs," "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come," still we can be glad for the prospect of early release from the thraldom of the coal-bin. It has been a winter to make every one of us realize his dependence

upon the supplies stored up in the earth for the maintenance of human life. Even the dullest can see that these supplies belong of right to all the people, allowing for the responsibility and expense of drawing them out and transporting them to where they can be utilized. Such suffering as has been caused by the coal shortage will lead to its own cure. The better day for humanity is coming as surely as the snow is melting into the grass and flowers of summer.

Let confidence in the ability of capital to find profitable use through the co-operation of labor be weakened, and the direct outcome will be an increase of the natural timidity of investors and their refusal to go into enterprises where labor may use its power to cause heavy loss through spite or some other unworthy motive. The man who builds an opera house in a community, or undertakes any other form of public or private enterprise involving the risking of capital, will not always or often submit to the dictation of organized labor. None the less, he is a true benefactor of labor, and should be given the freedom of choice, as to the means he will employ, that any rational man requires. Labor cannot afford to crush him by brute force for any mistake he may make or injustice he may do. Time alone, and a better mutual understanding, can bring the capitalist and the laborer to see that justice for each is absolutely needed by the other. Violence, even in the milder form of the boycott, is an invasion of personal liberty which American fairness and common sense will more and more resent, to the lasting injury of labor wherever it is tried.

So long as the negro race can produce specimens of manhood like Booker Washington to stand up in its defense, it need not fear the ultimate outcome of Senator Tillman's shotgun and tissue ballot policy. But even the redoubtable Tillman, if the newspapers are to be trusted, is softening somewhat in his attitude toward his colored countrymen. The process of bringing them up out of their servitude into civilization, with its strenuous demands upon the individual, cannot be hurried. But it was well begun when Abraham Lincoln signed the Emancipation Proclamation, and we do not believe that it will be ended until the negro stands beside the white man in equality of opportunity everywhere. That this must involve intermarriage is more keenly realized at the South than at the North. But that this was sealed as inevitable when the first slave-ship brought its load of unwilling victims from their African forests to the shores of the new world is clear. The effect upon American civilization will be better known a thousand years from now than it can be now foretold. That it is not wholly to be feared, the trained and talented negroes of the present, in many of whose veins runs the blood of white ancestors, would seem to be the best guarantee.

The hope aroused by the industrious circulation of a lecture on Babylonian antiquities by Professor Friedrich Delitzsch, advertised as delivered before the German Emperor, that William II was about to become a convert to theological liberalism, has been rudely dashed by the appearance of a letter written by the Emperor to one of his admirals, in which he gives at length his views of the Bible. Professor Delitzsch's researches tended to show that the stories of Genesis, instead of being original with the Hebrews, were borrowed by them from Babylonion sources. From this he seems to have gone on to draw conclusions as to the human origin of the Bible that were distasteful to the conservatives, who rule Germany outside of the universities with a rod of iron. Accordingly, influences were set on foot to have the Emperor correct the impression that the publication of Professor Delitzsch's lecture with the sanction of his name had created. His new manifesto has so genuine an orthodox ring that even the Pope, who has not been a favorite with the German people for some centuries past, is reported to have hailed it with delight. But the Emperor's pious invocation of the Christian saints, among whom he includes his ancestor, William I, will not deceive the thinking portion of mankind as to the quality of the Christianity that he really believes in. They will judge that, by what he practices, to be of the mailed-fisted, armor-plated kind, which comports better with the Machiavellian policy which he is widely believed in Europe to be secretly pursuing in international affairs than with anything in the gospel of the Nazarene, who said, "By their fruits ye shall know them."

Our Best Words, the little monthly conducted for so long by Jasper L. Douthit, of Shelbyville, Ill., in behalf of the causes that he loves, has appeared lately in a new and tasteful magazine form, with Robert Collyer Douthit, the son who has taken some of the burden from his father's shoulders within the last year or two, as publisher and managing editor. We happen to know that the publisher is also his own printer, going back to the good old tradition when those who were teachers of men had also a trade or handicraft whereby to earn their bread. The form of the paper reflects credit upon this preacher-craftsman, as its contents reflect credit upon both editors and those who are helping them to give the paper a new scope and interest. There is not only religion and good sense in its pages, but now and then some sauce of wit. Here is a sample that may lead some of our readers to wish for more:

"The 'Unionist' says that the pastor of the 'most progressive church,' white or black, in the South, whose congregation consists largely of colored university and professional men, was asked if he found any trouble with the emotional tendencies of his people.

"'Yes, I do,' was the reply, 'and the trouble is to get them up to where they ought to be. The trouble with the educated negro is that he will go to the other extreme and repress all his emotion.'

"This is not altogether a peculiarity of the highly cultured among the dark-skinned brethren. We have been in churches where the worshipers seemed to think their religion was like ice cream—relished when taken cold and in moderately small amounts, but not good when warm or in too large quantities."

Two thrilling but contrasted stories have recently been told in the columns of the *Outlook*, one, the story of Addicks' corruption of the state of Delaware, told by Mr. Kennan; the other, Alfred Hodder's graphic account of Mr. Jerome's recent campaign in the city of New York. Our political annals contain few records more shameless than the history of "Gas Addicks'" attempt to buy the Delaware senatorship. It is a history of bribery ranging all the way from the bold and almost open purchase of votes to bribes so subtle in form as hardly to be recognized as bribes. It is to the everlasting credit of a saving remnant in Delaware that it has proved incorruptible and has thus far checked the efforts of Mr. Addicks to reach the goal. The opportunity is now presented for public spirit to triumph over party allegiance. The one commanding duty is to crush Addicks and his tribe once for all.

The story of Mr. Jerome's campaign and election is no less thrilling, and offers as a background a situation no less politically corrupt and appalling than the situation in Delaware. In a masterly and almost romantic manner, Mr. Hodder paints the contrast between the Puritan and the Tammany conscience, between the Anglo-Saxon and the Celtic way of looking at things. Both the virtues and the vices of the Saxon are different from those of the Celt. The Saxon and Puritan is an adept in "the administrative lie." His virtue is often the virtue of self-righteousness and an abstract idealism, which will not touch the skirts of vice. The Celt, on the other hand, is a stranger to the "administrative lie." Mr. Croker frankly confessed that he was in politics for the profit he could make out of it, something, Mr. Hodder adds, which the Platts and the Quays would never admit howsoever true it might be. The strength of Mr. Jerome's candidacy lay in his remarkable insight into the strength and weakness of these two very different political types, his discernment of the way in which the very virtue of one was made to support the real vices of the other, so that the Puritan and Tammany were unconsciously but actually allies. Mr. Jerome is portrayed as a fine typical illustration of the idealist, who is at the same time a practical opportunist, the very opposite of the class of men whom Mr. Morley has described as arguing down "from the necessities of abstract reasoning until they lose all the favoring possibilities of concrete circumstances." As a piece of political philosophy Mr. Hodder's story is instructive, and as a picture of contemporary political history it is altogether stirring.

The extent to which ecclesiasticism can carry men away from the true simplicities and larger unities of religion has found fresh and striking illustration in the attack made recently by *The Living Church*, an organ of the high church Episcopalians, upon Edward Everett Hale. Dr. Hale was one of those invited to be present at the service in Trinity Church, Boston, in commemoration of the tenth anniversary of the death of Phillips Brooks, for many years its famous rector and later for a few months bishop of Massachusetts. Dr. Brooks's successor in this latter capacity, Bishop Lawrence, delivered a finely appreciative memorial sermon, after which the service of communion followed. Dr. Hale was one of those who went forward and partook of the communion. The incident would have made no stir, for on previous occasions when Phillips Brooks was rector of the church Unitarian ministers had done the same thing, had not *The Living Church* printed an editorial severely blaming Dr. Hale, as a Unitarian, for partaking in a sacrament which, it declared, according to the prayer book, should be reserved for those already confirmed or desirous to be confirmed in the Episcopal Church.

In his sermon, speaking of Phillips Brooks's attitude on this point, Bishop Lawrence said, "The Lord's Supper was to him the great high feast of Christ, the head of humanity. It belonged, then, not to any one denomination of Christians; no single denomination of Christians had a right to restrict it; it belonged ideally to all humanity, and practically to every man who claimed Christ as his Master and Savior, and who tried to live in Christ's spirit."

It was in this sense, certainly, that Dr. Hale joined his Episcopal brethren in the observance of the communion. When he was asked to comment upon the objection made to his partaking of it, he replied, "I received my invitation nineteen hundred years ago." The contrast between this utterance and that of *The Living Church* that "the clergy are 'ministers and stewards of God's mysteries,' and they are answerable for seeing that the table of the Lord is rightly fenced," is sufficiently plain as that between "the spirit that maketh alive" and "the letter that killeth." Under the latter caption, the *Boston Daily Advertiser* makes some sensible remarks:

"All such outbursts on the part of narrow denominationalism are to be deplored. It is plainly out of place in the broadening religious life of today, and particularly when applied to the great living church over which Phillips Brooks ministered so long, and which he made such a great power in the world. Certainly those outside the Episcopal Church are commonly used to seeing that church becoming a real living church and making its greatest strides in numbers and influence where it is characterized by broad principles and enlightened catholicity."

The high churchmen represented by *The Living Church* are disposed to take the name "Catholic" for their bigoted little ecclesiasticism. But that widespreading name is surely not the one to which they are entitled. A church that would exclude a man of the nobility and true saintliness of Edward Everett Hale from any of its observances because of a technicality is not catholic enough to deserve the support of any number of those who care for the religious advance of mankind. It is a misnomer and an anachronism in this day of broadening faith and deepening humanity.

The Larger Fulfillment.

There is a way of reading human life so as to make it appear like a succession of disappointed hopes. Each of us looks back to his own youth with the feeling that somehow its promise has never quite been fulfilled. We look at the host of graduates who go out from the

schools of the land each summer. What becomes, in ten or in twenty years, of these bright boys and girls who went forth with such high ideals and abounding confidence? Or, our thought takes a wider range, and we think of the movements of men that have bound the generations together and made streams that water the shores of successive centuries. Each has its beginning in the high hopes of its adherents, of men, perhaps, who are willing to be true to their ideal to the death. But this first enthusiasm seems to become corrupted by contact with the world. Success is fatal to the original impulse, and the stream grows sluggish until it can hardly be traced at all as a distinct force.

Must the best things all fail? There are moments when we are disposed to think so. And it is likely that no life, and no movement in human life, has quite the final issue that would have been prophesied for it at the beginning. When it comes in contact with the reality of things, it is insensibly modified. In our moments of despair this modification seems to us wholly bad. Is it so? Is it not rather true that in all cases where the first impulse was good, the modification produced by circumstances can be shown to be in the direction of a larger fulfillment than would have been possible without it?

Maturity is a better thing than youth, though it is not so simple and self-sufficient. The sense of personal failure that in many of the truest souls seems to grow with the years,—what is it but the realization of the difficulties to be met in fulfilling any ideal, and the lifting of the ideal with a broader knowledge of the conditions it has to meet? Of what use are the fine ideals of the school graduate until they are set to do something in actual life? Then the test comes. Then the teacher sees failure sometimes, as a matter of course. But often what he sees is a magnificent success. His teaching has gone down into the rich soil of character, and when the test comes its fruits begin to appear. The little word of warning against deceit has grown into a habit of scrupulous honor. The casual glorifying of sympathy has blossomed in a life devoted to the vital helping of fellowmen. The fulfillment is something beyond what could have been prophesied at the outset.

It is the same with the great movements among men. What one of them, after its hopeful beginning, does not have its period of submergence and apparent defeat? Take Christianity after the death of Jesus. Look at it in the fourth century, when the great creeds were taking shape. Look at it again in the eleventh, when it was blossoming into the cathedrals of Europe but groping in intellectual darkness. Or look at it now. Jesus, or one of his biographers, foretold that the kingdom of God was coming within the life-time of the very generation to which he spoke. The saying seems like a parody upon the reality. The kingdom never looked so far off, in some respects, as it does just now. But the leaven is at work,—that is the thing! It is at work most of all on an ideal of what Christianity is to do for the world. The kingdom for which those Galilean disciples were looking, in which two of them hoped to sit, the one on the right hand and the other on the left of Jesus in his glory,—that would not do for us now. Christianity must leaven the whole tissue of our civilization before it can, in any sense that we are willing to accept, fulfill itself, and it must become a greater Christianity all the while. This is to be its larger fulfillment.

We are living in a time of disillusionment over certain past hopes of mankind. Evolution has taught us to take long views and to see more clearly how slow must be the consummation of any human hope that reaches down into the reality of things. Thus it is not so easy as it once was to enlist people in specific reforms in the hope of their speedy fulfillment. If they are true reforms, we may be sure that they will never find fulfillment till the whole level of human life has been brought with infinite toil up to a higher level.

The danger is of losing our personal enthusiasm because of the slowness of the process and its inevitable periods of changing outlook. We know that our present vision will be transcended, and the temptation is to ask, Why then cherish it? Still more, why follow it at a sacrifice? But there is something in every vision that can never be transcended. The form only will change, while the heart of it abides. There can be no true enthusiasm without its gleam of heavenly light through whatever clouds of misconception. And then,—you cannot raise the harvest without planting the seed. Loyalty to an ideal, devotion to a cause, is the power that brings at length whatever greater fulfillment is in store. Let no man of us be ashamed of his vision, but follow whither it may lead; for, even if the fulfillment is remote, it throws its light over each passing day—that light by which alone the soul can live. R. W. B.

The Religious Education Association Once More.

The convention recently held in Chicago in the interests of religious education has already been reported and has received editorial comment in the columns of UNITY. We desire to call attention to this significant movement once more, and to lay stress upon the three or four leading ideas which received most conspicuous advocacy and affirmation.

1. There was repeated emphasis upon the fact that religion, like everything else in the world, is a growth; a growth, not only in its outward aspect as an institution, unfolding historically from cruder to finer forms, but a growth in the individual, and a new growth in each new individual born into the world. Religion comes out of the life of a man as a natural response to his need and his situation. It is therefore not a fixed fact, a definite tradition to which each life is to be shaped. The religion of childhood, as Doctor Dewey affirmed, is not "just a matter of fixing over the ideas and beliefs of grown-up people to an attenuated form." The child must live his own life, and it is the business of education, including religious education, to interpret to the child his own life. Prof Coe expressed substantially the same idea: "Pedagogy is accustomed to say, Bring out what is in the child. Religion has been in the habit of saying, Bring the child to the will of God.

A true religious education will reconcile the two points of view."

2. Another truth which received much emphasis from different angles of approach may be expressed in its double aspect as the unity of life and the inclusiveness of the idea of education. That theory of education which aims at merely sharpening the wits and cultivating the intellect to become the tool and weapon of a selfish soul and a grasping civilization was characterized as deficient, not only from the religious and moral point of view, but equally from the pedagogical point of view. It fails religiously because it first fails educationally, because, in a word, it does not educate; because it fears intellectual idiocy but not moral idiocy. "The end of education," one speaker said, "is to make men see the greatest and most abiding interests." As such an end is reached education becomes religious, whether wrought out in the Sunday-school or the public school, in the state university or the denominational college.

3. A third point of emphasis was the teaching function of the Church. It was asserted that the minister is not fulfilling his whole obligation unless he is teacher as well as preacher. And the implication behind all this was that it is particularly incumbent at the present time on the minister to interpret to his people the changed point of view which is a result of the historical and critical method. It is unquestionable that the Church lags behind in this regard, sometimes through timidity, sometimes through lack of information, sometimes through sheer inertia. And the result is that the Sunday-school, judged both from the standpoint of teaching and of the matter taught, is sadly behind other schools and systems of education.

4. The spirit of the convention was conservative and ironical. But it was conservative, after all, in a vital sense. Someone appropriately observed that all the conserving forces in the world are vital forces, and that consequently every conservative movement must be at the same time growing and progressive. And although no shibboleth was raised and no bludgeon lifted, it was the clear implication of things that no real progress could be made in the direction of religious education except through a frank recognition of scientific and scholarly progress. In fact, the call for the convention implied as much, its first statement being that "the religious and moral instruction of the young is at present inadequate, and imperfectly correlated with other instruction in history, literature and the sciences."

The first steps have been taken, the organization has been made in a spirit of earnest enthusiasm which promises good results. We shall await the outcome of the new organization with real interest. F. E. D.

Denominational Gardens.

"This here is a denominational garden, and I got every congregation I ever heard of planted in it. I ain't got no faverite bed. I keer for them all jest alike. When you come to think of it, the same rule holds good in startin' a garden as does in startin' a church. You first got to steddy what sort of soil you goin' to work with, then you have to sum up all the things you have to fight ag'inst. Next you choose what flowers are goin' to hold the best places. That's a mighty important question in churches, too, ain't it? Then you go to plantin', the thicker the better, fer in both you got to allow fer a mighty fallin' off. After that you must take good keer of what you got, an' be sure to plant something new each year. Once in a while some of the old growths has to be thinned out, an' the new upstarts an' suckers has to be pulled up."

* * *

"These here are the Baptists," said Miss Viny, waving her hand towards a bed of heliotropes and flags. "They want lots of water; like to be wet clean through. They sorter set off to themselves an' 'tend to their own business; don't keer much 'bout minglin' with the other flowers."

Lovey Mary did not understand very clearly what Miss Viny was talking about, but she was glad to follow her in the winding paths where new beauties were waiting at every turn.

"These is geraniums, ain't they? One of the girls had one once in a flower-pot when she was sick."

"Yes," said Miss Viny; "they're Methodist. They fall from grace an' has to be revived; they like lots of encouragement in the way of sun an' water. These phlox are Methodist, too; no set color, easy to grow, hardy an' vigorous. Pinchin' an' cuttin' back the shoots makes it flower all the better; needs new soil every few years. Now, ain't that Methodist down to the ground?"

"Are there any Presbyterians?" asked Lovey Mary, beginning to grasp Miss Viny's meaning.

"Yes, indeed; they are a good, old, reliable bed. Look at all these roses an' tiger lilies an' dahlias; they all knew what they was goin' to be before they started to grow. They was elected to it, an' they'll keep on bein' what they started out to be clean to the very end."

* * *

Miss Viny crossed the garden, and stopped before a bed of stately lilies and azaleas. "These are Episcopals," she exclaimed. "Ain't they toney? Jes' look like they thought their bed was the only one in the garden. Somebody said that a lily didn't have no pore kin among the flowers. It ain' no wonder they 'most die of dignity. They're like the 'Piscopals in more ways 'n one; both hates to be disturbed, both likes some shade, an'"—confidentially—"both are pretty pernickity. But to tell you the truth, ain't nothin' kin touch 'em when it comes to beauty. I think all the other beds is proud of 'em, if you'd come to look into it. Why, look at weddin's an' funerals! Don't all the churches call in the 'Piscopals an' the lilies on both them occasions?"

Lovey Mary nodded vaguely.

"An' here," continued Miss Viny, "are the Unitarians. You may be s'prised at me fer havin' 'em in here, 'long with the orthodox churches; but if the sun an' the rain don't make no distinctions, I don't see what right I got to put 'em on the other side of the fence. These first is sweet-william, as rich in bloom as the Unitarian is in good works, a sowin' theyselves constant, an' every little plant a-puttin' out a flower."—*From Lovey Mary in the February Century.*

We always like those who admire us, but do not always like those whom we admire.—*La Rochefoucauld.*

Trifles make perfection, and perfection is no trifle. —*Michael Angelo.*

THE PROBLEMS OF THE SCHOOL THE HOPE OF THE STATE.

XI.

Practical Education.

By Booker T. Washington, Principal Tuskegee Normal and Industrial Institute.

Ignorance is more costly to any State than education.

* * *

There is no defense or security for any of us, except in the highest intelligence and development of all.

* * *

We must conform to law, learn that there is no possible escape from punishment that follows the breaking of law.

* * *

We must adjust ourselves to changed conditions, or be left behind in the march of progress.

* * *

The young are not only educated without reference to the conditions of the age, but their minds are carefully and systematically trained in other directions. They see no triumph of intellect except in politics or the "learned" professions.

* * *

The temptation in education and missionary effort is to do for people that which was done a thousand years ago, or is being done for people a thousand miles away, without always making a careful study of the needs and conditions of the people whom we are trying to help. The temptation is to run all the people through a certain educational mould, regardless of the condition of the subject or the end to be accomplished.

* * *

Education itself is worthless. It is only as it is used that it is of value.

* * *

The hand, as well as the head, of every boy and girl should be trained to some useful occupation.

* * *

The mere pushing of knowledge into the heads of a people without providing a medium through the hands for its use is not wise.

* * *

The world desires to know what a man can do, not what he knows.

* * *

Learn all you can, but learn to do something, or all your learning will be useless.

* * *

The fact that a man goes into the world conscious that he has within himself the power to create a wagon or a house gives him a certain moral backbone and independence in the world that he could not possess without it.

* * *

We have trained scores of young men in Greek, but few in carpentry or mechanical or architectural drawing. We have trained many in Latin, but almost none as engineers, bridge builders, and machinists. Numbers were taken from the farm and educated, but were educated in everything except agriculture. Hence they had no sympathy with farm-life, and did not return to it.

* * *

We forget the industrial education that was given the Pilgrim Fathers of New England in clearing and planting the cold, bleak, and snowy hills and valleys, in the providing of shelter, founding the small mills and factories, in supplying themselves with home-made products, thus laying the foundation of an industrial life that now keeps going a large part of the colleges and missionary efforts in the world.

* * *

Is there not as much mental discipline in having a student think out and put on paper a plan for a modern dairy building as having him merely commit to memory poetry that somebody else thought out years ago?

* * *

I claim that any training that increases the wants of the individual, without increasing abilities to supply these increased wants, is a mistake; and wherever it is done, whether among black people or white people, you will find unhappiness, unrest, or, too often, dishonesty.

* * *

A person cannot succeed in anything without a good, sound body—a body that is able to stand up against hardships, that is able to endure. A great many of our young men and women, especially in the larger cities, undermine their constitutions, and to a large extent throw away their usefulness, because they do not understand how to take care of their bodies. Do not keep late hours. Have a time to go to bed, and have enough self-control to say to those who would persuade you to dissipate, "My time for rest has come, and you must excuse me."

* * *

Show me a person who merely does as a duty what he is asked to do, and I will show you a person who is never in constant demand,—a person who is not going to be very valuable to humanity.

* * *

Neither the conqueror's bullet nor fiat of law could make an ignorant voter an intelligent voter; could make a dependent man an independent man; could give one citizen respect for another, or a foot of land, or an enlightened fireside.

* * *

My part is to help speed the day, now fast approaching, when there shall not be a northern heart and a southern heart, a black heart and a white heart, but all shall be melted by deeds of sympathy, patience and forbearance into one heart—the great American heart —whose highest aspirations shall be to give to all men everywhere unrestricted opportunity for the fullest growth and prosperity.

* * *

There are a few things that we must recognize in the beginning if we would succeed, and if we do not recognize that we must have certain qualities in us, we cannot succeed. We cannot succeed unless we recognize that we must have a certain amount of groundwork and foundation, and without good foundation we shall find all our efforts in vain.

* * *

You cannot afford to do a thing poorly. You are more injured in shirking your work or half doing a job than the person for whom you are working.

* * *

A person cannot render the best service unless he enjoys the work in which he is engaged. You should make an effort to find work in which you will be happy and contented, then be perfectly loyal to that work.

* * *

The man most competent to render efficient service is that man who comprehends most completely the mental as well as the physical phase of labor, and he is most competent as a workman whose mental development has had the most attention.

* * *

There is a beauty, a transformation, as it were, a regeneration, that takes place in the physical make-up of a young man or young woman who gets into the

habit of living on the high side of life rather than the lower side.

* * *

The study of arithmetic that does not result in making one more honest and self-reliant is defective. The study of history that does not result in making men conscientious in receiving and counting the ballots of their fellow-man is most faulty. The study of art that does not result in making the strong less willing to oppress the weak, means little.

* * *

That education, whether of black man or white man, that gives one physical courage to stand in front of a cannon and fails to give him moral courage to stand up in defense of right and justice, is a failure.

* * *

You may fill your heads with knowledge or skillfully train your hands, but unless it is based upon high, upright character, upon a true heart, it will amount to nothing. You will be no better than the most ignorant.

* * *

It seems to me that one of the most vital questions that touches our American life is how to bring the strong, the wealthy, and the learned into helpful touch with the poorest, most ignorant, and humble, and at the same time make the one appreciate the vitalizing, the strengthening influences of the other.

* * *

You will gain a great deal if you will resolve that in all work you perform, whether sweeping a floor, laying off a furrow, building a house, drawing a plan, or studying a lesson, you are going to be perfectly conscientious. If you choose three lines on which to rest your lives,—truthfulness, honesty, and conscientious performance of duty,—your future success is assured.

Ashes.

I saw the gardener bring and strew
  Gray ashes where blush roses grew.
The fair still roses bent them low,
  Their pink cheeks dimpled all with dew,
And seemed to view with pitying air
The dim gray atoms lying there.
  Ah, bonny rose, all fragrances
And life and hope and quick desires,
  What can you need or gain from these,
Poor ghosts of long-forgotten fires?
  The rose tree leans, the rose tree sighs,
  And wafts this answer subtly wise:
"All death, all life are mixed and blent;
Out of dead lives fresh life is sent;
  Sorrow to these is growth for me,
  And who shall question God's decree?"

Ah, dreary life, whose gladsome spark
  No longer leaps in song and fire,
But lies in ashes gray and stark,
  Defeated hopes and dead desire,
Useless and dull and all bereft—
Take courage, this one thing is left;
  Some happier life may use thee so,
Some flower bloom fairer on its tree,
  Some sweet or tender thing may grow
To stronger life because of thee;
  Content to play a humble part,
  Give of the ashes of thy heart,
And haply God, whose dear decrees
Take strength from those to give to these,
  Who draws the snow-drop from the snows,
  May from those ashes find a rose.

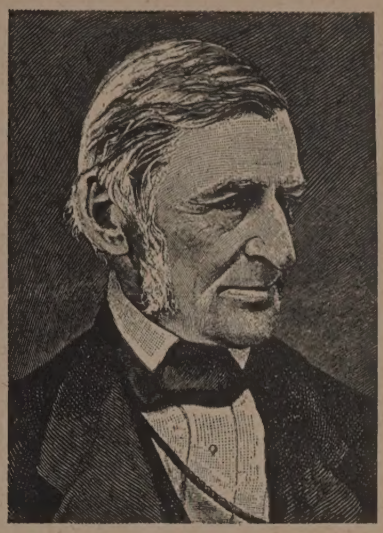
—*Susan Coolidge in the Congregationalist.*

Why insist on rash personal relations with your friends? Why go to his house, or know his mother and brother and sisters? Why be visited by him at your own? Are these things material to our covenant? Leave this touching and clawing. Let him be to me a spirit.—*Emerson.*

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



IV.

(Copyright.)

Emerson.

"God saw it all and all to him was good."
In all his great creation's length and breadth
In all creation's altitude and depth;
Yea, in the vast perspective of all years,
"God saw it all and all to him was good."

The reef was builded by contented life.
Men questioned, querulous, of life's intent;
Thought of their little years, as those were all;
Saw darkly thro' their doubts and narrowly;
Grieved in the prisons they had built themselves.

This man threw back the blinds of prejudice;
He opened wide his windows to the sun;
With simple, unobstructed, human sight
Perceived benevolence in Nature's scheme,
And saw, rejoicing, that it "all was good."

William Kent.

Emerson Memoranda.

By E. P. Powell.

It was in 1861 that I went to Adrian, Michigan, as pastor of Plymouth Church. I think it was in 1863 that I had, with several more, to lecture in my church, Wendell Phillips, Wm. Lloyd Garrison, and Ralph Waldo Emerson. My recollections of Emerson are very clear cut. I can see him moving about, as distinctly as when he was there in the flesh. I confess that I cannot remember one word that he said in his lecture, nor even what the lecture was about. I do not believe that those who heard him knew what he was talking about, or that most of them cared. The one all-important fact was that they had Ralph Waldo Emerson talking to them, and were able to look at him. I do, however, remember many things that he said in my library. Looking about, one of his first remarks was, "I advise you never to subscribe for magazines. They become lumber. It is not easy to know what to do with them. I think they are seldom consulted, although they might be of some use. Your proper plan is to watch the published tables of contents and when you see an article that you need, buy that number; and you will have quite enough." His second visit was the following year. He told me the story, which is familiar to most Emerson lovers, of his

orthodox aunt, for whom he expressed the most tender affection and esteem. Then he added, "My young friend, your faith reminds me so strongly of that aunt, that I wish you to visit me at Concord. Will you come and spend a week with me? I will not take no for an answer. You shall meet our great man, Agassiz, and you shall learn to love our Quincy. Phillips you know; and I am glad that you so much admire him." It was my faith in mild orthodoxy that had touched Emerson as unique. I had little knowledge or care for the standards but retained a working creed. My church was growing rapidly, and was largely made up of young people who had never known or heard of original sin, total depravity, or even the trinity. They cared very little about heaven or hell and simply were at work, doing what good they could. There was something about the atmosphere that pleased Mr. Emerson. I was too timid to accept his invitation and never saw him in his eastern home. The audience that greeted him on his first visit was massive; but, to tell the truth, the audience that met him on his second visit was very small —a group of Emerson admirers, if not those quite capable of fully appreciating him. He did not seem to notice the difference. But alas, lectures must be made to pay; and I could not invite him the third time. That was a matter I presume did not affect him as much as it did the little group of Emersonians in Adrian. Are we any better able now to comprehend and appreciate Emerson? How many do you think will respond to Mr. Chadwick's challenge to read Emerson through? I should like to change or modify that challenge and ask every American to read the Essay on Compensation—read it through two or three times and get that gem of thought and ethics woven into life and character.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XX.

FRUUGALITY.

Proverbs or Verses.

"Frugality is an estate alone."
"Frugality when all is spent comes too late."—*Seneca.*
"After one that earns comes one that wastes."
"To save at the tap and waste at the bunghole."
"To burn out a candle in search of a pin."
"He builds cages fit for oxen to keep his birds in."
"He that runs out by extravagance must retrieve by parsimony."
"The world has not yet learned the riches of frugality."—*Cicero.*
"Always to be sparing is always to be in want."
"Better spare at the brim than at the bottom."
"Better spare than ill spent."
"He that spares when he is young may spend when he is old."
"He who spends more than he should, shall not have to spare when he would."
"A work ill done must be twice done."
"There is nothing more precious than time and nothing more prodigally wasted."
"They that make the best use of their time have none to spare."

Dialogue.

Do you remember a talk we had about a habit connected more especially with money? "Oh, about being saving," you say. Yes, that was it.

But we did not discuss another side of that subject not connected with money at all. Do you see how, for instance, one could be saving of anything else besides money? "Yes," you tell me, "that might be possible. Of course, one could save almost anything."

How about time, for example? Do you see how one could be saving in the matter of time? "Yes." Do you mean that one could get more than twenty-four hours in a day, or make the sun stand still and wait awhile for you? Can you put time in a bank?

"No," you smile, "but we can easily waste time, just as we waste money." But how? I ask. "Why," you explain, "we might do a little of this and a little of that or a little of the other thing in the course of the morning, and not finish up anything."

Yes, but that is work, just the same. You would be filling up the time. Where does the waste come in? "Oh," you point out, "if we went to work and *finished up a thing*, instead of doing a little of it every now and then, we could do it better and more quickly."

Do you believe, by doing one thing at a time, and doing it up completely, that in this way at the end of the week you could accomplish a great deal more than if you do a little at many things each day?

"Certainly," you insist, "in that way one could finish up a great deal more." You mean, then, that by saving time, you can do more in a given time, or accomplish more in a week, by one way of working than by another? And so it is possible, is it, to be "thrifty" in regard to time as well as in regard to money?

Do I understand you, for instance, to say that one could be very saving of money, keep half of every dollar one earned, and yet not have as much at the end as another person who might be less saving of his money, but who used his time to better advantage? "True," you assert, "that might be possible." If so, there is more than one form of thrift.

Can you see further how a man might be very saving in these two ways and yet not prosper as well as another person less saving in this manner and more saving in other directions?

"Yes," you insist, "there are any number of other ways." Well, in regard to what, besides time and money? "Oh," you say, "in regard to one's habits at home, not being wasteful about what we eat and drink, or in regard to our clothes or our furniture."

You think, then, it might be possible in the case of two families equally saving in time and money, and living on the same amount of money in the year, that one family could have a much prettier home and better things to eat, and better clothes, than another?

"Yes," you assure me, "that does happen." Then how will you explain it? Illustrate by the table and what we eat. "Why," you continue, "one might be careful about not being wasteful in food, ordering just enough and not too much, or saving what is left over and using it for other purposes."

True, there is no doubt about that. The difference between the tables of two families may all turn on that one point about not being wasteful in the kitchen. In such a simple matter, for instance, as paring potatoes, some persons will waste half the potato. They may not think about it. But the consequences are plain enough.

In the same way, for example, how could one be thrifty in regard to one's clothes? You see, one might be very saving in money and time, and yet scarcely ever have any nice clothes at all, while another person on the same income will have plenty of such nice things. What makes the difference?

"Well," you explain, "to begin with, one can take care about keeping one's clothes clean, brush them often, so that they shall not get injured or begin to look shabby."

You think, then, that with clothing after it begins to look a little bit shabby, we may find it much harder to keep it looking nice than if we had begun at the start?

Have you ever noticed how some men are careful in rainy weather to turn up their trousers, and how other men neglect it? Which ones will have the *shabby* trousers sooner than the other?

"Oh, the one that is careless," you say, "and fails to turn up his trousers."

And how about mending, or keeping one's clothes mended? Is there any way of being saving there? "Yes," you point out, "one can begin by having the mending done at once, as soon as need for it is observed, before the need becomes great."

Further, have you ever noticed how two families will have a great difference in their gas bills, or in the amount of coal oil they use, and yet both perhaps have an equal amount of light?

"Why, yes," you say, "in one case the people of the family are careful to turn out the lights when they are not needed." And so there is a possibility of being saving with regard to light, as well as with regard to food and clothing?

Do you ever observe in the same way how certain people are careful with their furniture, so as not to injure it? Just think what a difference it makes in a household when a person is thoughtful about wiping his shoes at the door; what difference it may make in the long run in the amount of money saved in the house.

It may strike you as odd that thrift should apply to keeping one's shoes clean. Yet it seems to have some meaning there, nevertheless.

Have you ever seen a huge cake of ice lying at the kitchen doors of certain people's houses? "Yes," you reply, "the ice man has brought it and left it there for them."

But why is it there? Why is it not in the ice-chest? "Oh, they may be careless about taking it in at once," you explain. But nevertheless the ice is melting away, and you may hear such families talking about being poor and always wishing they had more money.

How about boys and girls in school? Did you ever notice any contrast there in the habits of saving? How about the school-books? Do all such books look alike after being used the same length of time? Will they last just as long? "Not by any means," you reply.

Why not? The books were just alike at the beginning, were they not? "Oh, it is the way some boys and girls slam their books about or injure them, or the way others are careful of them."

And do you notice how some boys and girls will use a great many more pencils and more writing paper than others? "Yes," you add, "but that may not matter. Paper and pencils do not cost very much. They are cheap now."

That is all very true. But if one is wasteful with paper and pencils, how about the *habit* of being saving? "Well," you admit, "perhaps it would encourage us to fall into a bad habit."

Let me ask you another question. Do you suppose that every boy and girl in our city who have received the same pocket money at the beginning of the week could tell at the end of the week exactly what they had spent it for, or at the end of the month? "Not all of them," you confess.

But how about grown men and women? Do you think they always know just what they have spent their money for? "At any rate," you add, "they know how much they have spent, because they know what wages or salary they receive."

But that is not my point. Do they know what they have spent it for? "Some of them do," you insist. But how do they know it? "Why," you say, "they put it down. They keep accounts."

Do you suppose that if a man had not been accustomed to keep accounts for a number of years, and then began to do it for a time, it would make any difference in the way he spent his money? "Yes," you say, "he would know, then, the whole amount of what he had spent for some one thing, and begin to see that he was laying out too much money for one object and too little for another." Certainly you are right. Beyond any doubt, keeping accounts is a good method of encouraging thrift.

I wonder if you have ever heard a proverb of four words connected with this subject. I will give it and you may write it down. Here it stands:

"Waste not, want not."

Do you see any sense in that?

"Yes," you say, "it means that if we are careful about not being wasteful, we shall possess more, and therefore not be so much in want, not be so needy."

And so it turns out, does it, that being saving applies just as much to looking out about not being wasteful, on the one side, as it does about putting by and saving one's money, on the other.

Points of the Lesson.

I. That one can be saving of time as well as of material things, by getting more into the time or not wasting one's time over trifles.

II. That one can be saving by not being wasteful about small things—keeping what is left over, for a future time; and hence cultivating frugality.

III. That one can be saving or frugal in the care one takes of one's clothes or of one's books or of one's tools.

IV. That one can be saving in the home by being frugal in the use of light and coal and not wasting them unnecessarily; or in the care one takes not to injure one's home.

V. That it helps to make one frugal by keeping accounts as to the way one spends one's money, in watching how one may waste it on trifles.

VI. That frugality begins in avoiding wastefulness with regard to what one has already, and not merely in saving up what one may get after a while.

Poem.

"The sunshine is a glorious thing,
That comes alike to all."

FURTHER SUGGESTIONS TO THE TEACHER: This may be a dry subject to young people, and we may have to exercise much ingenuity in order to bring out the points and make the theme attractive. The lesson in a certain way is a continuation of the one on "Being Saving." But, whereas the latter topic naturally dealt more with preserving or accumulating what one gets, this further discussion dwells more on the habit of wastefulness, in not being careful about what one already possesses. The little poem above may not seem to have much connection with the lesson. But it could be introduced as a diversion and also for the purpose of showing how one may be frugal in getting pleasure out of small things, not wasting one's minor opportunities for happiness. This would be an aspect of frugality not often dwelt upon. But it could come in here with some point. Many of these topics must more or less overlap. But it is often better to introduce the old subject under a new name, where there are many thoughts to be brought out concerning it. The methods for illustrating these lessons depend somewhat on the character of the children, their age, whether they are boys or girls, and their condition in life. It might be well to add to the lesson some talk about being "close." There is also a danger from this side, and they should be warned against it, although it is a danger which occurs less often than the other about being wasteful. They can be told of persons who were so exceedingly careful about being wasteful that when they could afford to have more, they were afraid to risk it. In this way, for instance, some people will go on doing hand work instead of using machinery, because it seems to them extravagant to spend money on machinery. In the long run this exaggerated form of saving could be the worst kind of wastefulness. In the same way people will injure their eyes by not having enough light. Or they will not allow themselves enough light for their pleasure, although it is a very simple and honest form of pleasure. But they shrink from this, because they have long had the habit of being very saving in regard to it. The exaggerated forms of saving on the part of

people who do not need to cultivate such habits later in life, are very pathetic; and it is just as well that illustrations of this should also be told to the children, although with less emphasis than on the other kind. On the matter of clothing a great deal might be said with regard to wastefulness. This is a point that could be especially brought to the attention of the girls. Something could be said about the unhappiness in homes, owing to the wastefulness in regard to dress on the part of mothers and daughters.

THE HOME.

Helps to High Living.

SUN.—The voice of the Almighty saith, "Up and onward for evermore!"

MON.—Justice is not postponed.

TUES.—Every act rewards itself.

WED.—What will you have? quoth God; pay for it and take it.

THURS.—The good are befriended even by weakness.

FRI.—Put God in your debt. Every stroke shall be repaid.

SAT.—The soul refuses limits, and always affirms an optimism, never a pessimism.

—*Emerson in Compensation.*

The Fairies' Jewels.

The fairies came last night and hung
  Their jewels on the trees;
Each leafless branch with gems was strung
  Too precious for a king.

They twinkled in the morning light
  Like stars, and shone with all
The colors of a rainbow bright,
  When arched across the sky.

The sunbeams growing bolder said,
  "A jewel each we'll take;"
Alas! they only found instead
  A little water drop.

—*Child Garden.*

About Fairies.

It is frightfully difficult to know much about the fairies, and almost the only thing known for centuries is that there are fairies wherever there are children. They can't resist following the children, but you seldom see them, partly because they live in the daytime behind the railings in the Gardens, where you are not allowed to go, and also because they are so cunning.

When you were a bird you knew the fairies pretty well, and you remember a good deal about them in your babyhood, which it is a great pity you can't write down, for you gradually forget, and I have heard of children who declared that they had never once seen a fairy. Very likely if they said this in the Kensington Gardens, they were standing looking at a fairy all the time. The reason they were cheated was that she pretended to be something else. That is one of their best tricks. They usually pretend to be flowers. They dress exactly like flowers, and change with the seasons, putting on white when lilies are in and blue for blue-bells, and so on. They like crocus and hyacinth time best of all, as they are partial to a bit of color.

There are also numbers of them along Baby Walk, which is a famous gentle place, as spots frequented by fairies are called. Once twenty-four of them had an extraordinary adventure. They were a girls' school out for a walk with the governess, and all wearing hyacinth gowns, when she suddenly put her finger to her mouth, and then they all stood still on an empty bed and pretented to be hyacinths. Unfortunately what the governess had heard was two gardeners coming to plant new flowers in that very bed. They were wheeling a hand cart with the flowers in it, and were quite surprised to find the bed occupied. "Pity to lift them hyacinths," said the one man. "Duke's orders," replied the other, and, having emptied the cart, they dug up the boarding school and put the poor, terrified things in it in five rows. Of course, neither the governess nor the girls dare let on that they were fairies, so they were carried far away to a potting shed, out of which they escaped in the night without their shoes, but there was a great row about it among the parents and the school was ruined.—*Extracts from "The Little White Bird," by J. M. Barrie.*

The Training of a Boy King.

It is a noteworthy fact that the Queen Mother has perfectly understood her son's constitution and his powers of endurance. His régime has been a severe one, and had his health not been of the best, the King could never have been presented to his people at the age of sixteen, every inch a man and a soldier. His physical development has been studied with peculiar devotion by Queen Christina. The first exercise learnt was to ride the bicycle, which he enjoyed as a mere child very much; after this came the essentially Spanish accomplishment of fencing and general gymnastic evolutions. Equestrian exercises were instilled at a very early age, and later the perfect, and to some connoisseurs stiff, military seat of the Spanish nobles came as a matter of course. Altogether, Alfonso may be considered as good a horseman as there is to be found in Spain. He is fond of dogs, but has a special passion for horses, and he has declared his intention of having the finest stud in the world. Much of this has been instilled into him by his mother, who was a pupil of that famous horsewoman, the late Empress of Austria; whilst the Infanta Isabella, his aunt, lent him most of the horses he rode, she having certainly the finest stud in Spain at the present moment. Since the age of ten he has been a skilful fencer.—Harper's Bazaar.

A True Dog Story.

Jack and Carlo are fast friends, though Jack is fifteen years older, and Carlo but three. Jack is a poor old sorrel horse, so lean he shows all his ribs, and Carlo is a homely little yellow dog; but when I tell you what he really did, you will think he has as noble a heart as the most costly, fancy-bred dog could possibly have.

Jack's master drove him to town one day, and Carlo followed him along behind the wagon as usual. When his master hitched Jack in front of the store and went in to do his trading, Carlo climbed up on the wagon-seat, lay down with his nose on his paws, and appeared to be asleep. Old Jack hung down his head and went to sleep, too.

A grocer's team dashed by with a basket of big, red apples, and one of them bounced off and rolled across the street. Quick as a flash Carlo bounded out of the wagon and caught the apple almost before it stopped. And what do you think he did with it?

He carried it in his mouth, and standing on his hind legs, gave it to Jack, who "woke up bright," and took the apple as readily as it was offered. Carlo stood and watched Jack chew it down, seeming to enjoy it equally with him, then went back and climbed up on the wagon-seat again, with a happy sigh of satisfaction. Wasn't that lovely?—*The Myrtle.*

And whether you climb up the mountain or go down the hill to the valley, whether you journey to the end of the world or merely walk round your house, none but yourself shall you meet on the highway of fate.—*Maeterlinck.*

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

EDITORS.

JENKIN LLOYD JONES. WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.

EDITORIAL CONTRIBUTORS.

Jane Addams. Richard W. Boynton. Frederick W. Burlingham. John W. Chadwick. Francis A. Christie. Joseph H. Crooker. Frederick E. Dewhurst. John Faville. George W. Gilmore. Fred. V. Hawley. Emil Hirsch. Albert Lazenby. Charles W. Pearson. Granville Ross Pike. Henry M. Simmons. Frederick Starr. Joseph Stolz. Hiram W. Thomas. Oscar L. Triggs. R. A. White. E. P. Powell.

THE FIELD.

"The World is my Country; to do good is my Religion."

Religion's Charm is Charity.

Every good act is charity. Giving water to the thirsty is charity; removing stones and thorns from the road is charity; exhorting your fellow men to virtuous deeds is charity; smiling in your brother's face is charity; putting a wanderer in the right path is charity. A man's true wealth is the good he does in this world. When he dies, mortals will ask, "What property has he left behind him?" But angels will inquire, "What good deeds hast thou sent before thee?"—*Mohammed.*

Like the fall of morning light
On the darkness of the night,
Is a word as true as this;
It can give the blind man sight;
It would lead all feet aright—
To the City of God's bliss!

'Tis the truth of life made clear,
Sweet and simple for us here,
Youth of Eden to renew;
'Tis the thing we know is dear,
Love's delightful atmosphere
Where of old the roses grew!

Light and love unite to bring
All the beauty poets sing,
All that sages dream and say;
Goodness makes a man a king,
Goodness straightens everything
In the world's most crooked way.

All of goodness has God's grace,
Angel glory in its face,
Help and hope and cheer for man;
'Tis the treasure angels trace
In the fading for a place
Where before us swift it ran.

When we give the thirsty drink,
When of weary ones we think,
We have wrought a deed of good;
We our separations sink,
And we add a golden link
To the chain of brotherhood!

Not alone this prophet speaks,
All mankind this blessing seeks;
Fountain in a desert place,
Suits it well the Jews and Greeks,
Wiping tears from human cheeks,
Giving us a common grace!

When to this our hearts incline,
Pearls and gems about us shine,
Gold and treasure for above;
Then the world indeed is thine,
All existence made divine—
In resplendence of God's love!

WILLIAM BRUNTON.

HON. J. G. RAMSDELL.—In the death of the Hon. J. G. Ramsdell, of Traverse City, Michigan has lost one of its typical pioneers. He was a community builder. As a jurist he commanded respect; he sat on the bench for twenty-five years. He had a national reputation as a fruit grower; was a member of the Fruit Commission at the World's Fair in Chicago, but those who knew him best knew that his own first interests were ethical and spiritual. He was a free thinker of the type that wins freedom through thinking, and its freedom led him into devout appreciation of all manifestations of life and power. The present writer knew him many years ago when he was interested in the establishment of the Liberal Church at Manistee. Always he was a man whose belief was written in terms of deeds and whose faith was not a profession, but a practice; a lover of books and a server of men. He represented the better wealth of Michigan.

REV. J. M. GETCHELL.—The announcement of the death of Rev. J. M. Getchell, who had been for many years pastor of the Universalist Church at Marshall, Mich., will awaken memories of the earlier students of Meadville. After long suffering from an incurable disease, he went to his rest on the 24th of January. Says the local paper:

"Mr. Getchell was a man of integrity and a friend of every one who knew him."

And, says our correspondent:

"I have a thousand times heard him express the kindest regards and warmest admiration for UNITY. I may not be able to speak of him as a preacher, but I know that he was a man."

Foreign Notes.

ANOTHER WORD FOR THE BOERS.—The little Bulletin of the French ethical culturists (*Union pour l'action morale*) includes from time to time one very practical department, Le Bien à faire, in which attention is called to distinct and specific good that its readers might do. The mid-January issue appeals to them somewhat as follows:

While Botha, De Wet and Delarey held the eyes of the world by their daring and prowess, pro-Boer committees collected funds to keep the wives and children of these heroes from starvation. But since the Boer people, worn out, found themselves compelled to lay down their arms before the conquerer, every one seems to have abandoned them. Why? Because they have had the courage to sacrifice the last of their possessions, their independence, to the existence of the Afrikander race have we less sympathy for them than before? Some say: Let England, now, take care of her colonies! But England reserves her benefits for the *National* scouts, in other words the Boer deserters, the traitors who served her as spies. Does any one suppose that she will aid those who intend to try and establish themselves in Madagascar to escape her domination? Besides, even were the distribution equitable, two hundred millions will not suffice to repair a billion and a half of damages, to support the widows, find homes for the orphans and aid the wounded incapable of earning their living. A recent bluebook informs us that the camps still contain 20,000 persons, 14,000 of whom are without friends or resources.

Do those who thus abandon to England the care of her colonies consider, furthermore, that in forcing the Boers to have recourse to her, they place them in still closer dependence upon her? Botha said in Paris: "Our people have lost their political independence; help them to preserve their economic independence. Have they not proved that they are worthy to live?"

Yes, will be the unanimous response of all who know a little what this war was. Give them then the means to live. Had the three generals made their circuit of lectures, many purses would have been opened to them. These should not remain closed simply because an English minister has set his will in opposition to the excellent intention of the Boer leaders.

France shares with other nations the heavy responsibility of having allowed this little nation of heroes to be crushed. Let all those who have suffered over this injustice strive to repair it by aiding this unfortunate people to recover itself.

This is easy: the Pro-Boer Association at the Hague, encouraged by the three generals, has organized a great international lottery whose lots are pictures offered by painters of all the world. After having circulated a certain number of tickets in Holland, they are trying to dispose of others in France. To take these tickets (a Netherlands florin, less than 50 cents, apiece), to sell them and get others to sell them, is one of the best ways of coming to their aid. Those who do not wish to participate in the lottery can add their names to the subscription lists put in circulation by the Hague committee.

THE AMERICAN VIEW OF LOTTERIES.

With the spirit and purpose of the above Americans will heartily sympathize, but a striking illustration of the influence of training and environment in determining standards of right and wrong is brought right to hand by an article in the current number of the *Christian Register*. This paper, having been taken severely to task by a correspondent for not having emphatically scored the gambling of the stock exchange as forcibly delineated in Frank Norris' novel, "The Pit," expresses its views editorially on the subject of "Business and Gambling." It condemns gambling as heartily as its critic, but does not agree with him that it is the essen-

tial element in the transactions of the stock exchange. "At Monte Carlo," it says, "when the gambling stops everything stops, but in the wheat pit of Chicago, when the gambling stops, an enormous legitimate business still goes on." This is its conclusion:

"The gambling habit is still strong upon us, but it is less common than it was within the memory of the older men and women of this generation. It is not forty years since Prostestant churches in this country were furnished, and organs were bought, by the proceeds of gambling, in raffles publicly advertised and openly carried on. It is not half that time since the public lottery was made unlawful in the United States, and the income of many 'God-fearing' people, who managed lotteries, was cut off. Public sentiment concerning gambling is slowly becoming sane and sound. The cure will come, not with destroying the chances, but by taking away the desire to bet upon chances."

There is no doubt as to the American ideal, but there are not wanting very marked and recurring indications that its realization depends on its being kept in view, and the *Register's* correspondent, perhaps, did well to summon it to a fresh declaration of principles. M. E. H.

The *Four-Track News* is a remarkably interesting magazine published by George H. Daniels, General Passenger Agent of the Four-Track New York Central. The material is rich and varied; and is not by any means of the advertising sort. Among the articles appearing are Beautiful Porto Rico, by Hezekiah Butterworth; The Rugged Cliffs of the Pacific, by Arthur A. Taylor; In the Cacti Country, by Miss Telford; Life on the Yangtze River, by Kirk Munroe; Ten Life, by Sir Edwin Arnold, etc., etc. In fact the most popular and best writers in America are appearing in this magazine. It will be almost invaluable for summer tourists, because it gives full information about roads, scenery, towns and hotels.

THE WESTERN SLOPE

A VOLUME OF ESSAYS REFLECTING THE AFTERNOON OF LIFE

BY CELIA PARKER WOOLLEY

Cheering, Original, Inspiring

BOUND IN BOARDS, 250 PAGES. PRICE $1 00. POSTAGE .08.
SENT ON RECEIPT OF PRICE BY

UNITY PUBLISHING COMPANY,
3939 Langley Avenue ∴ ∴ ∴ ∴ Chicago.

BITS OF WAYSIDE GOSPEL
A SEARCH FOR AN INFIDEL
(SECOND SERIES)
TWO VOLUMES OF VACATION SERMONS
By JENKIN LLOYD JONES

Opinions of the Press:

[JESS.]

"We commend the book highly to our clerical and other readers." —LIVING CHURCH [Chicago].

"They are fine, genial, kindly essays, such as a cheerful optimist with a touch of genius would write in his happiest moods." —POST EXPRESS [Rochester, N. Y.]

"It abounds in passages of rare beauty, and constitutes throughout delightful reading." —THE INTERIOR [Chicago].

[A SEARCH FOR AN INFIDEL]

"The style is fascinating, the teaching wholesome, the analogies true, the thought profound." —BOSTON TRANSCRIPT.

"Human, natural, hopeful, gladsome, abounding in sunshine." —THE OUTLOOK.

Price, $1.50 each, postpaid. Address
UNITY PUBLISHING CO., 3939 Langley Ave., Chicago

SOME EASTER BOOKLETS
BY JENKIN LLOYD JONES.

DEATH AS A FRIEND
THE SELFISHNESS OF GRIEF
THE DUAL MYSTERY
What Is Materialism?
What Is Spirituality?

10 cents each. Address

UNITY PUBLISHING CO.,
3939 LANGLEY AVE., CHICAGO.

California Resorts

Magnificent new hotels at Los Angeles, Pasadena and Santa Barbara.
Costly improvements at Hotel Del Coronado,
You will be well cared for.
The California Limited,
also finer than ever.
Chicogo to California in less than three days.
Why stay at home?
The California tour described in our books; mailed for 10c in stamps.
Address General Passenger Office, Atchison, Topeka & Santa Fe Railway, Chicago.

Santa Fe

BOOKS.

"The School of the Woods." Wm. J. Long. Net, postpaid $1.50
"In God's Out of Doors." Wm. A. Quayle. Net, postpaid 1.75
"Our National Parks." John Muir. Net, postpaid 1.75
"Our Native Trees." Harriet L. Keeler. Net, postpaid 2.00
"How to Attract the Birds." Blanchan. Net, postpaid 1.35
"Handbook of Birds of Western United States." Mrs. F. M. Bailey. Net, postpaid . . 3.50

THE PILGRIM PRESS
175 Wabash Avenue, CHICAGO.

Tower Hill Summer School

1903—FOURTEENTH SEASON—1903

LITERATURE.

One hour each day, from 11:15 to 12:15.

First Week—Introduction to Robert Browning's "Ring and the Book," by Mr. Jones; interpretative readings from Caponsacchi, Pompilia, the Pope and Guido.

Second Week—Some short poems from Robert Browning's later books, "Ferishtah's Fancies" and "Asolando," by Mr. Jones.

Third Week—The Persian Rose Garden, Firdusi, Omar Khayyam, Hafiz and Saadi are some of the names that belong to this strangely remote but vital poet's corner, little known but much felt in modern poetry. Witness the sweet and subtle things from this far away time in the pages of Emerson, Edwin Arnold, Bayard Taylor, Alger's Poetry of the Orient, by Miss Anne B. Mitchell.

Fourth Week—Something more of John Ruskin, by Mr. Jones.

Fifth Week—A few more things from Walt Whitman, by Mr. Jones.

SCIENCE WORK.

FIRST YEAR IN A FIVE YEARS' COURSE—GEOLOGY.—Thomas R. Lloyd Jones, Director.

I. STRUCTURAL GEOLOGY.

1. Rock.
2. Granite, Composition of, etc.
3. Rock weathering.
   a. Agents of Erosion.
   b. Corrosion.
   c. Soil Formation.
   d. Nature of Soil Determined by the Nature of Rock, etc.
4. Rock Formation.
   a. Sedimentary Rock.
      1. Sandstone.
      2. Limestone.
      3. Shale.
   b. Metamorphic Rock.
      1. Marble.
      2. Quartzite.
      3. Slate.
   c. Igneus Rock. Examples.

II. HISTORICAL GEOLOGY.

1. Geological Ages. (Brief.)
2. Geological History of
   a. The U. S. in General.
   b. Wisconsin, Illinois, etc., in particular.
   c. Tower Hill's Place in the Entire Scheme.
3. Glacial Period.
   a. Probable Causes. (Brief.)
   b. Effects of Glacial Action Upon Surface of the Earth.
   c. Driftless Area of Wisconsin.

III. LANDSCAPE GEOLOGY.

1. Study of Local Conditions.
   a. Altitudes of Surrounding Points Found and Profiles Made.
   b. General Character of Landscape Compared With That of Madison, Milwaukee, Chicago, etc.
   c. Study of Bar Formation, etc., etc., etc.

GENERAL FIELD WORK.

I. Study of Local Ferns, Specimens to Be Pressed, Mounted, Labeled and Kept as Nucleus of Collection for Tower Hill, to Be Added To Each Year.
II. Study of Local Flowers, Treated as With Ferns.
III. Study of Local Trees.
IV. Anything that comes to hand in case a person can be found upon the hill who knows enough to direct work upon it.

Class work 8:30 to 9:30 a. m. five days in the week.

MISCELLANEOUS.

LECTURES—Most of the lectures this year, of which there will be three of four a week, will be in connection with the morning work in the history of religion and will be given by Rev. H. M. Simmons. Mr. Jones and such lectures as the Science Department may care to arrange for.

Sunday Services—The number and nature of the Sunday services will be arranged for by the local committee at Hillside and announced later.

Unattended Children—Miss Wynne Lackersteen will again assume the charge of a few unattended children under fifteen years of age. For further particulars she may be addressed Hartford, Wisconsin.

Library Class—Miss Evelyn H. Walker for the third year will give instruction in library work with special reference to Sunday school and small public and private libraries.

Sketching Class—Lessons in drawing, sketching and water color will be arranged for as required.

Terms—A registration of five dollars admits to all the classes through the term of five weeks. This is a school, and not an assembly depending for its revenue on crowds. It is class work, not audience work. The limited number provided for makes it impossible to meet the minimum current expenses on fractional tickets. It is hoped that such will not be asked for. Course tickets for the evening lectures are sold for one dollar. Family tickets, good for all minors and those who are dependent on the one family purse, for the season, seven dollars.

TOWER HILL SUMMER ENCAMPMENT.

This is the host of the Summer School. It is situated three miles from Spring Green, Wis., on the Prairie du Chien division of the Chicago, Milwaukee & St. Paul road. It is open for guests from July 1st to September 15th. Accommodations under roofs for about forty people. Tents with floors as required. Tower Hill is equipped with general dining room, water works, ice house, pavilion, garden, cows, team, buckboard, etc. etc.

For particulars concerning cottages, building privileges, rent of tents, rooms in Long Houses, board, etc., address *Mrs. Edith Lackersteen,* until July first, 3939 Langley Avenue, Chicago; after that, Spring Green, Wisconsin.

(Continued From Page 2.)

THE "ALTON'S" ENGINEER

IF YOU WISH TO HAVE A NICE HALF-TONE ENGRAVING, 4½ x 3 INCHES, OF THE ABOVE PICTURE, SEND FOUR CENTS IN STAMPS TO

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY, CHICAGO, ILL.

THE NORTH-WESTERN LINE

$33.00 TO THE

Pacific Coast

from Chicago daily, February 15 to April 30.

Daily and Personally Conducted Excursions in

Pullman Tourist Sleeping Cars

Only $6.00 double berth. Choice of routes. Dining cars, meals a la carte. The only double-track railway between Chicago and the Missouri River. The direct route. Fast time. Splendid service. Three trains a day to

San Francisco, Los Angeles, Portland

All ticket agents sell tickets via this route. Write for particulars to W. B. KNISKERN, Pass'r Traffic Manager, 22 Fifth Avenue, Chicago.

Chicago, Union Pacific and North-Western Line

UNION PACIFIC THE OVERLAND ROUTE WORLD'S PICTORIAL LINE

HAND SAPOLIO

It ensures an enjoyable, invigorating bath; makes every pore respond, removes dead skin,

ENERGIZES THE WHOLE BODY

starts the circulation, and leaves a glow equal to a Turkish bath.

ALL GROCERS AND DRUGGISTS

Meadville Theological School

Meadville, Pennsylvania.

Founded, 1844.
New Endowments.
No Doctrinal Tests.
Modern Program.
Ample Equipment.
Thorough Training for College Graduates. Special provision for others.

Send for Catalogue to
President F. C. Southworth

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

OMAHA
SIOUX CITY

THE ST. PAUL ROAD

Chicago, Milwaukee & St. Paul Ry.

SHORT LINE

ELECTRIC-LIGHTED TRAINS ACROSS THE CONTINENT.

Ticket Office, 95 Adams Street.

MINNEAPOLIS AND ST. PAUL

ILLINOIS CENTRAL CENTRAL MISSISSIPPI VALLEY ROUTE RAILROAD

New Line from Chicago via Rockford, Freeport, Dubuque, Waterloo and Albert Lea. Fine service and fast "Limited" night train, with Stateroom and Open-section Sleeping Car, Buffet-Library Car and Free Reclining Chair Car through without change. Dining Car Service.

City Ticket Office,
99 Adams St. Tel. Central 2705.

BULLETIN
MONON TRAINS
On Time

MONON ROUTE

AND
C. H. & D. RWY.
THE DIRECT LINE BETWEEN
CHICAGO,
INDIANAPOLIS,
AND
CINCINNATI.
4 Trains daily
CITY OFFICE 232 CLARK ST.
CHICAGO

CHICAGO,
MILWAUKEE & ST. PAUL
RAILWAY.

ELECTRIC LIGHTED TRAINS BETWEEN
Chicago,
Des Moines,
Sioux City,
Omaha,
Chicago,
Milwaukee,
St. Paul,
Minneapolis,
EVERY DAY IN THE WEEK

City Ticket Office: 95 Adams Street.
Union Passenger Station
Madison, Adams and Canal Streets
Chicago.